836 who seem to be susceptible to violent passions. We knew an Indian who fled with a Paresi Indian girl during our stay, and lived with her for several months hidden in the bush and fleeing the husband who was in hot pursuit after them. Here is the way an informant (B15) tells of a former adventure. He reconstructs a dialogue with the beloved woman:

51. ajndarinjẽ — otendnjẽ — ajdoteha ajdakanjajni numadajẽ ajrhajtasirndige tamintednjẽ (b1)
Do you want to make love?--I do not wish to.--You are worth nothing! I want to make love or I will kill you! Let us go make love.

Very anxiously the woman responds:

higekanhẽ najrirẽ najrideднjẽ etjẽdahẽ dungrajeni (b1)
Do it quickly, my husband will be angry, he will beat me.

There is no social sanction against adultery; but the wronged husband can avenge himself in a fearful manner and in circumstances of this type poison, used either against the wife or against the lover, plays its role. In order to avoid such incidents, the companions intervene between the adversaries and counsel the seducer to disappear for a while:

52. ijehetnjẽ ajkuakatednjãni ekuide ekuide ekuide ekuide ekuide ekuide ekuide ekuide kajidodni usiknereniani (b1)
Go away.--I am going far away.--When this moon is ended and that one, and that one, and that one, and that one, and that one, and that one, and that one, then, in that one, you may return.

We knew an Indian (C11) whose wife disappeared one day, having left with a member of his group. He thought first of revenge, but his companions intervened, and it was finally decided that the lover should keep the wife and would give him a dog as compensation. Several months later, the lover died (we were not able to find out whether the death was normal or accidental), and the woman returned to her husband, who said he was very happy to have acquired the dog also. This story should not be interpreted in the sense of an equivalence, conceived by the Indian spirit, between a woman and a dog. We have insisted too much on the fundamental role of the woman in Nambikwara life to have to return to that here. But in groups where trade [112] exists in such a primitive form (1) exchanges of goods have as a

1. Cf. p. 93 f.

[634] [626] [183] conscious function the bringing of psychological compensations incommensurable among themselves, rather than for establishing equivalences of value.

744 184 The Nambikwara have two types of burial. The eastern groups practice double interment. The bodies are first placed in a crouching position (ãrigaerekitiru, al) in a circular ditch (sinitukuriu, al) seven feet deep heaped up with earth and branches. For two months, they sing, dance and weep around this provisional tomb, until the body is decomposed. Then the bones are carried to the river where they are carefully washed. Then they are carried in [768] a cloth to be permanently buried in the village. The village is then abandoned, but the site is often visited:

53. agegande ãjunikere kadukitrage jaxtige ende ende ende inare inaretaire jinoribate (bl)
to dig the grave, to close it, to wait one moon, one moon, one moon, to take out the bones, to bury them in the village.

In the central groups, on the other hand, the bodies would be buried (aoʔenikere, bl) in a prone position (jotarige, bl).

The funeral rites distinguish between movable goods and immovable goods. The first are carefully destroyed; they break and burn the weapons; they unravel the beads and necklaces.

[748] The garden of the dead man, if he cultivated one, is, however, only abandoned, and can be reclaimed later:

54. dõore dutige atiede aitadutige aidoutahãmdige aidoxaãmde odeneheje odumbande njaxtumnje narajnidande narajdutige aitedugejottige den den den nagiaode aire dugiotige tianugiotige (bl)
The arrows are broken, everything must be broken the beads are unstrung, the beads of the deceased, the fields of the deceased are abandoned one moon, one moon, one moon, and when all is forgotten, another takes the field.

423 Yet it is necessary to avoid confusion on this point. Strictly speaking, there is no land property among the Nambikwara. The chief invites his men to group together to cultivate the gardens, but sometimes such and such an individual decides to clear a field on his own account. These personal appropriations do not give rise to any incidents since the cultivatable land is usually far larger than the collective needs. However, a garden represents a value, because of the considerable amount of work spent in clearing it, especially for people who have never seen metal tools until 30 years ago. Also the rule of destruction of the goods of the deceased respects the